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ABSTRACT

Spirituality and aging are two emerging areas of importance for the field of counseling. Research in the broad area of spirituality is limited. The research in spirituality and aging is even more limited. While the amount of research is growing, there are still few instruments that explicitly measure human spirituality. The purpose of this study was to examine the spirituality of a specific group of older adults for the purpose of expanding the norms of the Human Spirituality Scale (HSS), adding to its validity as a viable research instrument for study of spirituality and aging. The specific population for this study was comprised of residents (N=221) in the independent living division of a retirement community in Mississippi. Results of the analysis concluded that the HSS is reliable and appropriate for use with older adults. It found that compassion for others seems to be most important to older adults, while connection to a larger life context seems to be most important for middle-aged adults. Women scored significantly higher on the HSS than did men. An appendix contains the survey instrument. (Contains 18 references.) (ADT)

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Running head: SPIRITUALITY OF OLDER ADULTS, EXPANDING

Spirituality of Older Adults: Expanding the Norms of an Existing Instrument

C. Joseph Landrum and Joe R. Underwood

Mississippi State University

A research paper presented at the Annual Convention of
The American Counseling Association, March 24, 2000,
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Introduction

Paul Pruyser, a staff clinical psychologist at the Menninger Foundation in Topeka, KS, was a very influential figure in the pastoral care and counseling community during the early formative years of that movement. As director of Menninger's department of education, he exercised considerable influence over several pastoral theologians such as Seward Hiltner, Thomas Klink, and Kenneth Mitchell, and taught pastoral care and counseling to many of the students at Menninger who now serve as counselors and educators. Pruyser, an active elder in the Presbyterian church, frequently lectured in the field of Religion and Personality at the University of Chicago, Princeton Theological Seminary, and Boston University. He was strongly committed to educating ministers in the human sciences, but also dismayed at the frequency with which the clinically trained clergy abandoned their theological roots (Mitchell, 1990). In a landmark work, The Minister as Diagnostician, Pruyser (1976) argued that each professional discipline had its own particular perspective which contributed to understanding human problems. Specifically, he suggested seven categories which help delineate spiritual factors from psychological factors. These were (a) awareness of the holy, (b) providence, (c) faith, (d) grace, (e) repentance, (f) communion, and (g) sense of vocation. These categories reflected a Reformed Protestant concept of spirituality, but in application, Pruyser's interest was in describing how a person defined and related to the "holy" and how he or she found meaning in life (Pruyser, 1976). Subsequently, Pruyser's categories were adopted and incorporated into several models of spiritual assessment (Sackett, 1985; Stoddard & Burns-Haney, 1990; Weis, 1991).

In spite of Pruyser's influence and call for clear distinctions in perspectives between the ecclesiastical and the secular communities, those boundaries became less clear as evidenced by the American Association of Pastoral Counseling's decision to create an alternate route to professional certification for persons who were licensed as Professional Counselors, Psychologists, and Clinical Social Workers, in their respective states. A broader base of theoretical perspectives concerning spirituality came with professionals from other therapeutic disciplines as they entered into the ranks of the pastoral counseling organization.

Within the secular community, the concept of spirituality became a point of professional interest. One specialty division of the American Counseling Association, changed its name to The Association for Spiritual, Ethical, and Religious Values in Counseling (ASERVIC). Articles dealing with spirituality appeared with greater frequency in the scholarly literature, and empirical research in the area of spirituality was encouraged by annual research awards from organizations such as ASERVIC and the Council on Spiritual Practices' William James Awards. All of these factors suggest that spirituality is rapidly emerging as an important subject of interest in the field of counseling.

Amid the plethora of proponents of more research in the field of counseling, Burke and Miranti (1996) called for a better understanding between spirituality and human development and adjustment. Young, Cashwell, and Woolington (1999) noted that little empirical research had been conducted that studied the interrelationships between spirituality and psychological factors within individuals who were not explicitly religious in nature. In the statement of the problem for his doctoral dissertation, Wheat (1991)

stated that the study of human spirituality as a psychological phenomenon was limited by the lack of a generally accepted operational definition of human spirituality and by the absence of acceptable measures of human spirituality. The focus of his dissertation was the development of the Human Spirituality Scale (HSS) and the posing of an operational definition of spirituality which was undergirded by the literature of spirituality. Spirituality, according to Wheat (1991), was "the personal valuing, experiencing, or expression of (a) a larger context or structure in which to view one's life, (b) an awareness of and connection to life itself and other living things, and (c) a reverent compassion for the welfare of others" (p. 89). The HSS is one of only a few instruments measuring spirituality which has supporting normative data and theoretical underpinnings. The normative data for the HSS was based on an adult population aged 25 to 65.

Aging

A second rapidly emerging concern within the field of counseling is the increased greying of America. In A Profile of Older Americans: 1997, the American Association of Retired Persons [AARP] (1996) reported that the number of persons over the age of 65 living in America had increased by 2.6 million, or 8%, since 1990. In 1996, there were 33.9 million adults who were 65 years of age or older living in the United States. In 1990, 4.1% of the population were 65 years of age or older. By 1996, that percentage had more than tripled to 12.8%. Therefore, about one in eight Americans was 65 years old or older. During that same time frame, the under-65-year-old population increased at a 6% rate.

In terms of gender, there were 20 million women and 13.9 million men in that older cohort, or about 145 women for every 100 men. That ratio increased with age, with a range of 120 for the 65- to 69-year-old group, to 257 for persons 85 and over.

It was reported that the number and proportion of persons who are within the older population will continue to grow, with the most rapid increase falling between the years 2010 and 2030 as the "baby boomers" reach age 65. Projections suggested that there will be some 70 million older adults in America by the year 2030. That figure represents about 20% of the total population (AARP, 1996).

Statement of the Problem

Spirituality and aging are two emerging areas of importance for the field of counseling. As previously noted, research in the broad area of spirituality is limited. The research in spirituality and aging is even more limited. While the amount of research is growing, there are still few instruments which explicitly measure human spirituality. The purpose of this study was to examine the spirituality of a specific group of older adults for the purpose of expanding the norms of the Human Spirituality Scale (Wheat, 1991), adding to its validity as a viable research instrument for study of spirituality and aging.

Research Questions

For purposes of the current study the following questions were addressed:

1. What is the internal consistency of the HSS items when used with older adults?
2. How does the HSS factor structure computed with data from the present study compare with the HSS structure of data from the norming study?

3. Is there a statistically significant difference between the mean HSS scores of male and female participants?

4. Is there a statistically significant difference in the overall mean HSS scores between the participants in the norming group and the participants in the proposed study?

5. Will there be a statistically significant interaction between age and gender for the participants in this study?

Population

Many older adults live in senior housing, assisted living residencies, nursing homes, and Continuing Care Retirement Communities (CCRCs). According to the American Association of Homes and Services for the Aging (1999d) (AAHSA), older people reported that 69%, if forced from their own home, preferred to live in supportive senior housing in their own communities. Approximately 1.7 million elders with low incomes needed access to affordable housing. Another 1.5 million needed priority housing assistance. Seventy-seven percent of all older renters living at or below the poverty level spent 30% of their income on housing. Forty-eight percent spent at least 50% of their monthly income for rent (AAHSA, 1999a).

It was estimated that more than one million seniors live in assisted living residences, which provide assistance with activities of daily living (ADLs) such as dressing, eating, or bathing. The typical resident of an assisted living residence was an 83-year-old, single or widowed female. While these persons did not need skilled nursing care, they did require assistance with at least three ADLs (AAHSA, 1999b).

AAHSA also reported approximately 1.5 million persons in America living in 17,258 nursing homes which provide full-time skilled nursing care. Projections suggested that a 65-year-old has a 43% chance of entering a nursing home during his or her lifetime, with over half of elderly women and one-third of elderly men estimated to need a nursing home before they die (AAHSA, 1999e).

CCRCs offer several housing and healthcare options, ranging from independent living to full-time skilled nursing care. They are considered to be one of the oldest forms of managed care in America, providing housing and health-related services for residents, under contract for a specified period of time or for life. CCRCs provide assurance that healthcare needs will be met within the same community without relocation. The average reported age at entry was 78 years, while the median age of CCRC residents was 83 (AAHSA, 1999c).

The specific population for this study was comprised of residents in the independent living division of the CCRCs which are operated by United Methodist Senior Services of Mississippi. There were 1,350 persons who live independently in these facilities. Approximately 275 individuals agreed to consider participating in the study. Of these volunteers, several decided not to complete the instrument. There were 221 completed instruments that were usable.

Instrumentation

The instrument used in this study was the Human Spirituality Scale, developed by William Luther Wheat (1991) as part of his dissertation. Content validity of the HSS was established by submitting a pool of items to a panel of expert judges. Item analysis was

employed to establish score reliability. Construct validity was established as Wheat reported the results of three studies.

In Wheat's initial instrument, the mean score of individuals in groups who had been classified as being different with regard to their spirituality were also found to be statistically significantly different on the HSS. With Wheat's second instrument, a factor analysis was conducted, yielding three factors which were found to be consistent with the spirituality literature. In the third refinement of the instrument, age and sex differences were consistent with predictions based on Wheat's conceptual study. Women as a group reported higher levels of spirituality than men, and older adults (ages 45-65) reported higher levels of spirituality than younger adults (ages 25-44). Cronbach's alpha of the final version of the HSS was reported at 0.89. However, Wheat's study contained no participants who were over the age of 65.

Procedures

The researcher obtained permission from (a) the CEO of United Methodist Senior Services of Mississippi and (b) the Institutional Review Board for the Protection of Human Subjects of Mississippi State University, to visit each of the 11 facilities, and to invite residents to participate in the data gathering activity (detailed procedures are described in the Appendix A). Since the noon meal is provided to all residents as a part of the contractual agreement, the researchers chose to visit the facilities during that time. The researcher(s) was introduced by the administrator of each facility at the beginning of the noon meal. Residents were invited to remain following the meal for an explanation of the questionnaire and demographic data. Potential participants were then given an

opportunity to ask questions about the research. An informed consent was obtained before individuals were allowed to participate. All participation was voluntary and individuals were allowed to discontinue participation at any time. The researcher provided participants with the questionnaire (including the Human Spirituality Scale--HSS), demographic data forms, and pencils. A large print form was prepared to facilitate readability. The process of obtaining data took no longer than 90 minutes at each complex.

Analysis of Data

To address the internal consistent of the Human Spirituality Scale (HSS), (a) item analysis was performed, (b) Cronbach's alpha was computed, and (c) the current results were compared to those of Wheat norming analysis. This information is presented in Table 1.

The participants' scores for the current study were slightly higher as a group which may be seen in Table 1 means. The individual item alpha coefficients were slightly higher for Wheat's participants. Also the alpha coefficient for the "item-deleted" was slightly higher for the Wheat data. The current participants consistently scored in the upper ranges of the HSS could have reduced the range of responses, which may have affected these alpha levels. The overall Cronbach's alpha for the current study was .84, whereas it was .89 for the Wheat study.

The researcher had obtained permission from Wheat to use normative data from the final version of the HSS for comparisons with data obtained in this research. To

Table 1

Item Discrimination Index

Item #	Scale Mean If Item Deleated		Corrected Item-total		Alpha If Item Deleated	
	L/U	Wheat	L/U	Wheat	L/U	Wheat
1.	80.0	76.2	.53	.55	.82	.89
2.	80.1	76.0	.40	.58	.83	.88
3.	80.2	76.3	.46	.53	.83	.89
4.	80.0	75.5	.53	.56	.82	.89
5.	79.3	75.2	.46	.49	.83	.89
6.	79.9	75.9	.51	.62	.82	.88
7.	79.8	75.5	.51	.55	.82	.89
8.	79.6	75.3	.44	.64	.83	.88
9.	79.9	75.8	.42	.41	.83	.89
10.	79.4	75.2	.53	.60	.83	.88
11.	79.5	75.4	.46	.48	.83	.89
12.	79.6	75.4	.42	.53	.83	.89
13.	79.7	75.2	.10	.33	.84	.89
14.	79.9	75.7	.45	.60	.83	.88
15.	80.3	76.5	.38	.47	.83	.89
16.	81.1	76.3	.30	.42	.83	.89
17.	80.4	76.2	.43	.49	.83	.89
18.	79.9	75.9	.49	.56	.83	.88
19.	79.6	75.4	.28	.50	.83	.89
20.	80.1	75.7	.37	.44	.83	.89

facilitate this process, the researcher secured a computer disk with raw data and codes from Wheat. A factor analysis was conducted to investigate the factor structure of data obtained from older adults. Comparing factor structure of data obtained from older adults with the factor structure of Wheat's final instrument allowed the researcher to determine whether the factors in this study were consistent with those of the original study. The

factor analysis yielded three factors. Wheat's analysis also yielded three factors. While the order of the factors were different for the Landrum/Underwood and the Wheat analyses, the content of the factors were very similar. The factor loadings of items in the Landrum/Underwood analysis may be viewed in Table 2.

Table: 2
Older Adult Sample Human Spirituality Scale Factor Loadings, Three Factors, Varimax Rotation with Kaiser Normalization

Item	FACTOR 1	FACTOR 2	FACTOR 3
12	.668	.039	.082
14	.658	.177	-.052
7	.586	.185	.168
8	.494	.162	.192
17	.413	.250	.108
5	.400	.269	.170
15	.376	.208	.056
19	.330	.090	.116
18	.064	.727	.178
10	.289	.523	.228
6	.328	.478	.228
9	.106	.476	.257
20	.226	.408	.257
3	.245	.369	.053
16	.252	.275	-.035
2	.089	.061	.760
4	.128	.282	.665
1	.268	.180	.637
11	.306	.218	.349
13	.001	.030	.194

The item content of the Landrum/Underwood factors may be viewed in Table 3.

Table: 3

Factor Structure for the Human Spirituality Scale When Analyzed with Participants from an Older Adult Population

Factor/ Item #	Factor and Item Content
Factor 1:	Compassion for Others/Sensitivity to Suffering
12.	I feel sad when I see someone else in pain.
14.	I listen closely when other people tell me their problems.
7.	We should give to others in need.
8.	It is important that we be sensitive to pain and suffering.
17.	I put the interests of others before my own when making a decision.
5.	Being truthful is important to a successful life.
15.	I read articles on health and inner peace.
19.	I feel guilty when I don't tell the truth.
Factor 2:	Meaning/Purpose/Wholeness
18.	I actively seek a sense of purpose in my life.
10.	It is important that each of us find meaning in our lives.
6.	I find meaning in life by creating close relationships.
9.	I experience a feeling of being whole and complete as a person.
20.	I enjoy guiding young people.
3.	I set aside time for personal reflection and growth.
16.	I share my private thoughts with someone else.
Factor 3:	Connectedness to All Things Living
2.	I experience a sense of connection with other living things.
4.	I value the relationship between all living things.
1.	I experience a sense of the sacred in living things.
11.	All forms of life are valuable.
13.	I (don't) find the world on nature boring.

The factors and the factor loadings were different for the Landrum/Underwood and the Wheat analyses. The percentage of explained variance, by the Landrun/Underwood factors and by the Wheat factors, was also different. The percentage of explained variance is presented in Table 4.

Table: 4

Comparison of the Human Spirituality Scale Factor Loadings for Factor Analyses Conducted by Landrum/Underwood and Wheat

Factor	% Variance Explained	Cumulative % Variance Explained
Landrun/Underwood (n = 221)		
1	23.4	23.4
2	6.1	29.5
3	3.8	33.3
Wheat (n = 274)		
1	34.3	34.3
2	7.8	42.1
3	6.3	48.8

The total amount of cumulative variance explained by the 3 factors in the Wheat study was 48.8 percent. The total amount of cumulative variance explained by the 3 factors of the Landrum/Underwood study was 33.3 percent.

With the older adult participants, the factor which explained the greatest amount of variance was "Compassion for Others/Sensitivity to Suffering." With the middle-aged adults, the factor which explained the greatest amount of variance was "Larger Context."

One of the characteristics of older adults is the physical reality of diminished health and possible reduction in quality of life. This may account for the importance of this factor with older adults.

Twelve of the items were common to factors structures identified by both the Landrum/Underwood and the Wheat factor analyses. Eleven of these items were the top loading items for the Landrum/Underwood data. These items are presented in Table 5.

Table: 5

Items with Common Factor Loadings on Administrations of the Human Spirituality Scale With Different Populations

Wheat Factors (Adults)	Item	Landrum/Underwood-Factors (Older Adults)
"Compassion"		"Sensitivity"
Factor 3		Factor 1
.503	I feel sad when I see someone else in pain.	.668
.323	I listen closely when other people tell me their problems.	.658
.696	We should give to others in need.	.586
.856	It is important that we be sensitive to pain and suffering.	.494
"Larger Context"		"Meaning/Purpose/Wholeness"
Factor 1		Factor 2
.382	I actively seek a sense of purpose in my life.	.727
.475	It is important that each of us find meaning in our lives.	.523
.437	I find meaning in life by creating close relationships.	.478
.518	I experience a feeling of being whole and complete as a person.	.476
.482	I share my private thoughts with someone else.	.275
"Awareness of Life"		"Connectedness to Living Things"
Factor 2		Factor 3
.749	I experience a sense of connection with other living things.	.760
.393	I value the relationship between all living things.	.665
.710	I experience a sense of the sacred in living things.	.637

The data analysis also involved a comparison of the older adult participants' scores on the HSS with Wheat's middle-aged adult participants. The age of Wheat's participants ranged from 25 to 65, with a mean age of 44. The median age of individuals living independently in United Methodist Senior Services of Mississippi facilities was 83. The range was 62 to 100 years of age. The age of the Landrum/Underwood ranged from 62 to 98, with a mean age of 80. The older adults as a combined group scored significantly higher on the HSS than the middle-aged adults. Older men scored significantly higher on the HSS than middle-aged men and older women scored significantly higher on the HSS than middle-aged women. These results are presented in Table 6.

Table 6

Comparison of Middle-Aged Adult Sample with Older-Adult Sample

	Wheat			Landrum/Underwood				
Sex	M	SD	n	M	SD	n	F	p
Men	75.5	9.95	114	80.1	7.04	40	7.692	.006
Women	83.1	7.26	160	85.2	7.39	168	6.400	.012
Total	79.9	9.29	274	84.2	7.88	221*	29.105	.000

*13 individuals did not indicate their sex.

Women consistently scored higher on the HSS than men. Table 7 contains a comparison of men verses women's scores on the HSS.

Table: 7

Comparison of the Human Spirituality Scale Scores of Adult Men and Women

Sex	M	SD	n	F	p
Men	76.6	9.50	154	55.447	.000
Women	84.2	7.36	333		
Total	81.8	8.82	487		

Limitations

Participants in this study were volunteers whose primary residence was in United Methodist Senior Services facilities in the state of Mississippi. Results from this intact population may not generalize to other older adults.

Wheat's data were collected in Florida, Virginia, and Maryland during 1990-91. Landrum/Underwood data were collected in Mississippi in 2000. Sampling may account for differences in the HSS scores and may limit the interpretation of the results.

Conclusions

12. The Human Spirituality Scale is reliable and appropriate for use with older adults.

13. Factor content for the two groups of adults were similar. 12 of the items loaded on factors which were similar for both groups.

3. Factor 1 for the older adults was "Compassion for others/Sensitivity to suffering." Factor 1 for middle aged adults was "Larger Context." Hence, compassion for others seems to be most important to older-adults, while connection to a larger life context seems to be most important for middle-aged adults.
4. Adults aged 62 and older score significantly higher on the Human Spirituality Scale than adults aged 25-65.
5. Women score significantly higher on the Human Spirituality Scale than men.

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APPENDIX A

DIRECTIONS, INFORMED CONCENT, AND

HUMAN SPIRITUALITY SCALE

Directions to Participants

Good (morning/afternoon). I am Joe Landrum, a doctoral student in Counselor Education at Mississippi State University, and this is Dr. Joe Ray Underwood, professor of counselor education and educational psychology at MSU. We are here today, seeking your assistance in a research project on human spirituality. Specifically, we are asking you to fill out the Human Spirituality Scale, in order that we may determine if this scale, in its present form, is a valid and reliable measure of the spirituality of older adults.

Participation in this study is strictly voluntary. There are no incentives or rewards for your participation. You may choose to end your participation at any time and, while you are encouraged to answer all of the questions, you are not required to do so.

Privacy and anonymity are assured. The results of this study will never be reported by name or any other classification which could identify you personally. The instruments are numbered only to insure that materials are correctly collated.

If you choose to participate, please read the attached informed consent form, sign both copies, and ask someone to sign as a witness to your signature.

Please read each question carefully and then mark the answer that best fits your thoughts, feelings, or behaviors.

Thank you for your cooperation and participation in this study.

Informed Consent Form

Subject Study: Expanding the Validity of an Existing Instrument for Use With Older Adults: The Human Spirituality Scale.

Our names are Joe Landrum and Dr. Joe Ray Underwood. We are trying to determine if a research instrument, The Human Spirituality Scale is a valid and reliable measure of the spirituality of older adults. Participants are asked to complete the Human Spirituality Scale. The time required to complete this instrument varies among participants. Please note: Your participation is wholly voluntary.

All data and information collected will be held in strict confidence. Your privacy and confidentiality are assured in that results will never be reported by name or any other classification which could identify you personally. The instruments are numbered only to insure that materials are correctly collated. If at any time you choose not to participate in this project, you are free to discontinue. If you are uncomfortable answering any of the questions on the forms, you may choose not to answer or to withdraw from the study. If you have any questions or comments about this project, please contact us, Joe Landrum or Dr. Joe Ray Underwood, at (662)325-7925, or the Mississippi State University Regulatory Compliance Officer, Tracy Arwood, at (662) 325-7404.

I, _____, hereby agree to participate in the project described above. I have read and understand this statement, and have had all my questions answered. I further acknowledge receipt of two copies of this consent form; one of which will be retained by me and the other returned to the researchers.

Signature _____ Date_____

Witness _____

HUMAN SPIRITUALITY SCALE

INSTRUCTIONS:

Your honest answer to each item is very important. There is no agreement as to what are right and wrong responses to these items, but if the scale is to be useful, you should respond to each item the best you can.

For each item, please select the one response which is most true for you and place a check (✓) in the space provided to the left of that response.

****

1. I experience a sense of the sacred in living things.

( ) Constantly/ Almost Constantly ( ) Frequently ( ) Occasionally ( ) Seldom ( ) Never/ Almost Never

2. I experience a sense of connection with other living things.

( ) Constantly/ Almost Constantly ( ) Frequently ( ) Occasionally ( ) Seldom ( ) Never/ Almost Never

3. I set aside time for personal reflection and growth.

( ) Constantly/ Almost Constantly ( ) Frequently ( ) Occasionally ( ) Seldom ( ) Never/ Almost Never

4. I value the relationship between all living things.

( ) Strongly Agree ( ) Agree ( ) Neutral ( ) Disagree ( ) Strongly Disagree

5. Being truthful is important to a successful life.

( ) Strongly Agree ( ) Agree ( ) Neutral ( ) Disagree ( ) Strongly Disagree

6. I find meaning in life by creating close relationships.

( ) Constantly/ Almost Constantly ( ) Frequently ( ) Occasionally ( ) Seldom ( ) Never/ Almost Never

7. We should give to others in need.

( ) Strongly Agree ( ) Agree ( ) Neutral ( ) Disagree ( ) Strongly Disagree

8. It is important that we be sensitive to pain and suffering.
( ) Strongly Agree ( ) Agree ( ) Neutral ( ) Disagree ( ) Strongly Disagree

9. I experience a feeling of being whole and complete as a person.
( ) Constantly/ ( ) Frequently ( ) Occasionally ( ) Seldom ( ) Never/
Almost Constantly Almost Never

10. It is important that each of us find meaning in our lives.
( ) Strongly Agree ( ) Agree ( ) Neutral ( ) Disagree ( ) Strongly Disagree

11. All forms of life are valuable.
( ) Strongly Agree ( ) Agree ( ) Neutral ( ) Disagree ( ) Strongly Disagree

12. I feel sad when I see someone else in pain.
( ) Strongly Agree ( ) Agree ( ) Neutral ( ) Disagree ( ) Strongly Disagree

13. I find the world of nature boring.
( ) Strongly Agree ( ) Agree ( ) Neutral ( ) Disagree ( ) Strongly Disagree

14. I listen closely when people tell me their problems.
( ) Constantly/ ( ) Frequently ( ) Occasionally ( ) Seldom ( ) Never/
Almost Constantly Almost Never

15. I read articles on health and inner peace.
( ) Constantly/ ( ) Frequently ( ) Occasionally ( ) Seldom ( ) Never/
Almost Constantly Almost Never

16. I share my private thoughts with someone else.
( ) Constantly/ ( ) Frequently ( ) Occasionally ( ) Seldom ( ) Never/
Almost Constantly Almost Never

17. I put the interests of others before my own when making a decision.
( ) Constantly/ ( ) Frequently ( ) Occasionally ( ) Seldom ( ) Never/
Almost Constantly Almost Never

18. I actively seek a sense of purpose in my life.
( ) Constantly/ ( ) Frequently ( ) Occasionally ( ) Seldom ( ) Never/
Almost Constantly Almost Never

19. I feel guilty when I don't tell the truth.

( ) Strongly Agree ( ) Agree ( ) Neutral ( ) Disagree ( ) Strongly Disagree

20. I enjoy guiding young people.

( ) Strongly Agree ( ) Agree ( ) Neutral ( ) Disagree ( ) Strongly Disagree